



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Edha (suddenly/whereas) the Heaven ^w fissured-she ^{y1} .	إِذَا السَّمَاءُ أَنْفَطَرَتْ ﴿١﴾
2. And edha (suddenly/whereas) the stars ^{w2} scattered-she ^y .	وَإِذَا الْكَوَاكِبُ انتَثَرَتْ ﴿٢﴾
3. And edha (suddenly/whereas) the seas ^x fujje'rat (had been iteratively ruptured-she ^y).	وَإِذَا الْبِحَارُ فُجِّرَتْ ﴿٣﴾
4. And edha (suddenly/whereas) the graves bu'atherat ^{w 3} (had been turned upside down producing their contents) ^w .	وَإِذَا الْقُبُورُ بُعْثِرَتْ ﴿٤﴾
5. Knew-she ^y a self ^w what [it ^w] advanced-she ^y and [it ^w] tarried-she ^y .	عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾
6. Yaáyyaha (O, you) the mankind what beguiled you ^g by your ^t Lord The Kareeme (bounty-Giver, Ennobler and Enabler of multiple useable traits).	يَتَّيْمًا الْإِنْسَانُ مَا غَرَّكَ رَبُّكَ ﴿٦﴾ الْكَرِيمِ ﴿٦﴾
7. Who ^a [He] created you ^g ; then sanwaka ⁴ [(He] erected-/evened you ^g) then [He] balanced/proportioned you ^g .	الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٧﴾
8. In whichever [portraiture/fashion] ^w surely ⁵ [He] willed [He] compounded you ^g .	فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٨﴾
9. Not-at-all, ⁶ rather you ^z deny by the Dee'ne (Requital's Day/Islam ⁷).	كَلَّا بَلْ تُكَذِّبُونَ بِالَّذِينَ ﴿٩﴾
10. And verily on you ^b surely (are) keepers-up ⁸ .	وَأَنْ عَلَيْكُمْ لِحَافِظِينَ ﴿١٠﴾
11. Keraman (bounty-givers and honor bestowers) writers.	كِرَامًا كَاتِبِينَ ﴿١١﴾
12. They ^z know what you ^z do.	يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾
13. Verily the abra ⁹ (dutiful-they and who are being expansive in their all around beautiful works) surely (are) in a na'eem (permanent mental and physical delights in the highest chambers of Paradise).	إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾
14. And verily the fujjar ¹⁰ (religion-cover-rippers) (are) surely in a Jabeemen (intensely-blasting Fire) ^w .	وَأِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾
15. Yaslawna ¹¹ (they ^z be broiled on/by) it ^w the Deen's ¹² (Requital's) Day.	يَصْلَوْنَهَا يَوْمَ الدِّينِ ﴿١٥﴾

¹ Clearly the fissuring happens by Allah's command.

² The word "كواكب" from a linguistic point of view means: stars. Although in modern times "كواكب" = planets.

³ The word "بعثرت" comes from "بعثر" meaning turned upside down and produced its contents. See اللتاج.

⁴ The word "عدلك" bears several meanings, among them for this Ayah: "balanced you." See التاج.

⁵ The particle "ما" is an infinitive particle. See الدر المصون، د احمد الحلبي. Clearly this "ما" is for intensity.

⁶ The word "كلا" is an article of negation particularized for deterrence and prevention.

⁷ That is because "Certainly the religion enda (by: Rule, Dicta, Munificence) (of) Allah (is) [the] Islam" (S3:19).

⁸ The word "حافظين" is rooted in "حفظ" which is to "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*." (Emphasis is added).

⁹ See the Lexicon attached to this Translation for full elaboration on this great word.

¹⁰ The word "فجار" = "rippers of religious cover," as the religious cover prohibits and prevents its wearer from committing crimes in the open. So when the rippers of religious cover rip off such a cover they exceed the bounds. See الراغب for the word "فاجر."

¹¹ The word "يصلون" transliterated "yaslawna" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire.

¹² The phrase "Day of the Deen" means the Day of Judgment, when all are recompensed accordingly.

16. And not they (*are*) *a'n* (*regarding*) it^w surely absentees.

وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٦﴾

17. And what *adraka* (*profoundly caused you^g to know*) what (*is*) the *Deen's*¹³ (*Requital's*) Day.

وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٧﴾

18. Afterwards what *adraka* (*profoundly caused you^g to know*) what (*is*) the *Deen's* (*Requital's*) Day.

ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٨﴾

19. Day not possesses a self^w for a self^w a thing; and the matter then-day (*is*) for Allah.

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا
وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿١٩﴾

¹³ Ibid. +